464 reasons, and thereby affect the labor discipline and the fulfillment of the production plans of the enterprises, have to be reported to the Office of Labor Mobilization . . . ."[12] The Board of Labor Reserves, in particular, obtains manpower "in two ways: through organized drafting of manpower from villages and towns—these persons will go directly into production—and through the preparation of skilled labor cadres in the schools for labor reserves."[13]

466 681 It should be clear that the Communist authorities not only decide a youth's profession for good but they also deprive any Bulgarian worker of even an elementary freedom of choice and movement. A Bulgarian citizen must either submit to the governmental labor agencies or be "mobilized" for work by the Office of Labor Mobilization. Further disobedience leads to confinement to "labor-educational work," that is, forced labor camps, under the Law on the People's Militia[14] or to punishments under the Penal Code. The desire for complete control over the labor force is further evidenced by the elimination of any unemployment insurance from Bulgaria's social legislation.

466 [671] But the full captivity of the Bulgarian worker appears even clearer when one considers some of the provisions of the Labor Code as well as some supplementary legislation. Thus, Article 26 of the code officially sanctioned the right of the government to transfer workers and employees "to a different work in the same or another enterprise or in another locality, even without their consent, on order by the respective minister." And Article 2 of the Law for Establishing Stability of the Labor Force in the Enterprises and Offices[15] explicitly prohibited "the arbitrary quitting of the job," under threat of heavy penalties in Article 4, such as imprisonment for up to four months or corrective labor for up to one year, if no greater offense of the Penal Code is envisaged. These acts violate a basic human

[12] Newspaper *Izgrev*, March 8, 1951 (Bulgarian).

[13] *Rabotnichesko Delo* (Worker's Deed), organ of the Bulgarian Communist Party, May 14, 1952 (Bulgarian). The Board was created by Ordinance No. 199 of the Council of Ministers, in *Izvestiya na Presidiuma na Narodnoto Sobranje*, Year III, No. 45, April 25, 1952.

[14] *Durzhaven Vestnik*, No. 69, March 25, 1948 (Bulgarian). For details on Bulgarian forced labor legislation and practice, cf. Roger N. Baldwin, ed., *A New Slavery* (New York: Oceana Publications, 1953), chapter on Bulgaria based on author's research. See also United Nations, *Report of the Ad Hoc Committee on Forced Labour* (Geneva: E/2431, 1953).

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conditions of the alleged individual or collective "agreements," without any negotiation on the part of the workers. Actually, the "labor contract" represents a model form, prepared in advance by the government, and submitted for signature to the labor arm of the government—the trade union committee—thus legally binding all workers to a document in the formulation of which they have not at all participated.

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The secretary of the Bulgarian Communist Party, Chankov, calls the labor contract an "economic-political document . . . a means for the mobilization of the working class for the fulfillment and overfulfillment of the plan" and frankly states that "the job of the trade unions with respect to the collective labor contracts by no means ends with the unions' task to sign the contracts. In fact, it starts only then. The most important aspect of their function is that, after the contracts have been signed, the trade unions exercise uninterrupted control and criticism of the administration of the contracts and mobilize the workers and employees for the contracts' fulfillment."[27]

It is obvious that those "contracts" represent nothing but a legally enforceable document with which the government imposes one-sided obligations upon the Bulgarian workers. The only consideration of the Communists in resorting to them seems to be their desire to give the outside world the impression of free labor relations within the Soviet orbit.

The provisions related to the settlement of labor disputes are also symptomatic in this respect. While using the term "labor disputes," the Bulgarian Communists not only shrink its subject matter to predominantly technical problems on the factory level, but also proclaim the supremacy of the executive over the judiciary in settling the disputes.[28] In practice, the dispute seldom leaves the first stage, the so-called conciliatory commission, composed of the persons who signed the collective agreements and reflecting the identical source of authority—the Communist government. It seldom happens, therefore, that the representatives of the government-employer and of the government-controlled committee are allowed

[27] Work cited at footnote 24, pp. 54-55.

[28] Cf. Pt. II, Ch. IX of the Code of Labor. Also, supplementary decrees in *Izvestiya na Presidiuma na Narodnoto Sobranje*, Nos. 38, May 9, 1952, and 47, June 3, 1952. Art. 143 of the Code, in particular, prohibits appeals to conciliation boards and courts for disputes involving disciplinary punishments or dismissal by the trade union or the governmental authori-

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468 656 to disagree on the settlement of a labor dispute. If they should, the last word is explicitly reserved for the executive.

The collapse of collective bargaining and the regimentation of the labor force have restricted labor relations to technical questions and have transformed labor law into a means for enforcing governmental policy. The key institution of the Communist system vis-à-vis labor has become the so-called socialist discipline of labor.

466 656 "Socialist labor discipline" represents a system of rules affecting the conduct of the workers in any Communist enterprise, office or organization. Its aim is to increase production and productivity of labor without any particular regard to the real capacities of the national economy and of the labor force, including the individual worker. Within the limits of a governmentally recruited, directed and controlled labor force, "socialist labor discipline" embraces all regulations enacted by the Communist administration of every establishment which fix the specific obligations of the workers. In short, it is the regime under which the worker must perform his daily work, to which he is assigned and which he cannot leave.

It has been said that labor remuneration in Communist Bulgaria is based on the piece-work system. Accordingly, the primary requirement of the administration is that the worker fulfills his daily norm in order to get his full wage. But since norms are established by the State Institute for Labor Norms on the basis of the capacity of 5 to 10 per cent of the most productive workers, the remaining 90 to 95 per cent are driven to catch up by the rigorous labor discipline.[29]

466 671 The only possible way to reach the norm is to work more. That is why Article 43 of the Labor Code announces a "nonfixed working day" and Article 46(a) to (f) allows overtime work for a variety of purposes, in spite of general provisions to the contrary in Articles 39 and 43. The Decree for Overtime Work[30] dispels possible doubts by stating, in its Article 11, that "workers and employees cannot refuse . . . to perform overtime work. If they think that the imposed overtime work is unlawful, they

ties. In such cases the worker or employee may only appeal to higher administrative authorities.

[29] Cf. Leland Stowe, *Conquest by Terror* (New York: Random House, 1952), p. 135. While norms are constantly revised and increased, wages remain almost the same, so that, in 1951 alone, there was an automatic wage reduction of up to 25 per cent (p. 136).

[30] Text of decree in *Trud*, May 15, 1952.

should report to the committee without discontinuing their work." The decree declares two hours overtime is "lawful," so that the working day in Bulgaria usually consists of ten hours, six days a week, and neither the recesses nor even the time when the workers are paid are included in the working time.[31] Furthermore, "it is an archaic damaging tradition for some workers to be absent from work during religious holidays."[32] And Article 79 of the Labor Code regulates the labor remuneration in cases of work on Sundays and the seven official holidays in a year, thus rendering any day of the year a potential, and usually an actual, working day. A Communist source itself admitted that Bulgarian enterprises "regularly use overtime work and deprive the workers of their week ends."[33]

Usually, overtime work does not help to fulfill or overfulfill the norm either. But even if it does, the quest for more production and productivity of labor never stops. The principal means for extracting a maximum effort from the workers are the so-called socialist competitions or emulations. They represent officially staged contests between individual workers or among plants to "overfulfill" the established norms. The cruelty of this system lies in the fact that as "competitions" are labelled "voluntary," no worker can claim overtime pay. Furthermore, competitions lead inexorably to the establishment of higher quotas and automatically lower the piece rates of even the general wage level.

"Socialist competition has become a law of the socialist society and has turned into one of the most important methods for Communist education of the working people, an instrument for making them participate in the governmental build-up and the process of production," the Soviet Encyclopedia frankly states.[34] That Communist Bulgaria follows the identical path is plainly evident from the words of the president of the Bulgarian trade unions, Prakhov, who, in 1951, proclaimed "socialist competitions" as "a permanent system for building socialism" and gave the number of participants at "about 70 per cent" of all Bulgarian workers.[35]

Within the framework of this almost suicidal drive for ever-increasing daily per-

[31] Art. 49, par. 3, and Art. 71 of the Code of Labor.
[32] *Trud*, December 27, 1951.
[33] *Trud*, October 10, 1951.
[34] *Bolshaya Sovetskaya Encyclopediya*, 2d Ed., Vol. 14; *Disciplina Trudoj*, in Russian.

659 then had been conducted in all schools, to the removal of the
798 presence of church officials at the taking of the oath and to the introduction of civil marriage, which became obligatory, instead of the religious one, which hitherto was required
• [E71] (Articles 1 and 2 of the Decree having force of Law concerning Marriage, Durzhaven Vestnik, No. 108, May 12, 1945).

Although there was no formal declaration of the separation of Church and State, representatives of the church no longer appeared at public functions and the part which the church played in public life was mutely but radically reduced.

659 Nevertheless, the government continued to subsidize the church by allotting funds to it in the State budget. Moreover, in a purely political move, it amended the Statute
[E71] of the Exarchate with a special Decree-Law (Durzhaven Vestnik, No. 11, January 15, 1945) and authorized the election of an Exarch. Apparently the government preferred to deal in the future with one man - the Exarch - instead of a Synod. Again the Bulgarians were always strongly in favor of having a single prelate at the head of their national church.

793 In January 1945 Archbishop Stefan of Sofia was elected Exarch of the Orthodox Church of Bulgaria. The new Exarch was an ardent Russophile, but not a bolshevik or communist sympathizer. Immediately after the election he journeyed to Moscow to pay a visit to the Moscow Patriarch, Alexis, which demonstrated a recognition of the primacy of the Moscow Patriarchate, and sent a delegation to the Patriarchate of Constantinople to negotiate for the removal

B. The General Law of 1949

1. Summary and Analysis

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The Communist Government promulgated, on March 1, 1949, a general law on the religious denominations in the country (Durzhaven Vestnik, No. 48, March 1, 1949). The full text of the law is given infra, (2). This law was promulgated while the trial of the Protestant pastors was in progress. Although it recognizes that the "Bulgarian Orthodox Church is the traditional religion of the Bulgarian people associated with its history" and suggest that "it may become the people's democratic church" (Section 3), the law introduces a uniform regime for all denominations, the over-all detailed control of which is vested in the Ministry of Foreign Affairs. While it restates the constitutional provisions for freedom of conscience and religion and separation of church and state, the law recognizes only the exercise of "religious rituals" (Section 2) and makes no mention of activities for the propagation of the faith. To exist, a denomination requires recognition by the government granted through the Ministry of Foreign Affairs (Section 6) subject to arbitrary withdrawal. Recognition by the government of a denomination carries with it the status of a legal entity for its church.

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The governing bodies of the denominations are responsible before the government (Section 9) and must be composed of Bulgarian nationals (Section 10). Clergymen who "act against the democratic institutions of the state" may be

659 Thus, in a veiled but easily enforceable form, the law of 1949 established a complete control over religion by the state. By means of the various supervisory devices the authorities have the legal power to suppress, restrict, harrass or use the religious denominations, including the Bulgarian Orthodox Church, as their policies may require.

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2. Translation of the Law

Law Concerning Religious Denominations
(Durzhaven Vestnik, No. 48, March 1, 1949)

Section 1

The freedom of conscience and religion shall be guaranteed to every citizen of the People's Republic of Bulgaria.

Section 2

The religious denominations, as religious communities, shall be separated from the State.

They may freely exercise their religious rituals within the limits set by the Constitution and the laws of the country.

Section 3

The Bulgarian Orthodox Church is the traditional religion of the Bulgarian people associated with its history and has such form, contents and spirit that it may become the people's democratic church.

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Section 4

Nobody may be prosecuted or restricted in his civil or political rights, nor may he be relieved of the execution of his obligations imposed upon him by the laws of the country because he belongs to one or another denomination or for being registered as having no denomination. This rule applies to all the ministers of various denominations.

Section 5

The denominations may, in their organizational structure, ritual and services, be guided by their canons, dogmas and provisions of their statutes if these do not contradict the laws, public order, and good morals.

Section 6

A denomination shall be considered recognized and shall obtain the status of a legal entity from the date when its statute is approved by the Minister of Foreign Affairs. From that date on the status of legal entities shall be obtained also by the local subdivisions of the religious denominations.

The Minister of Foreign Affairs may withdraw a granted recognition indicating his reasons if the activities of a denomination violate laws, public order or good morals.

Section 7

The denominations may build and open for their needs prayer houses and exercise in them, publicly, religious,rituals

● 671 and services.

Religious services and processions in the open air shall be subject to the general laws and administrative regulations.

Section 8

The denominations may convoke, for the whole country or for individual regions, councils, conferences, general meetings and the like which shall be subject to the general laws and administrative regulations.

Section 9

Every denomination shall have a leadership responsible to the state.

The statute of every denomination shall determine the management and representative agencies and the method by which they are elected or appointed.

The ministers of denominations which maintain canonical regulations with foreign countries may not exercise their office without prior approval granted by the Minister of Foreign Affairs.

Section 10

Only persons who are Bulgarian nationals and who are honest, reliable and were not deprived of their rights by a final judgment of a court, may be ministers of denominations and officers of any denomination.

Section 11

The denominations may, in accordance with their canons and dogmas, establish disciplinary councils for their ministers

671 and other officers of the church. The organization and the rules of procedure shall be established in the statute concerning the particular religious denomination.

The imposition of a disciplinary penalty shall be invalid if it is contrary to the laws, public order or good morals.

Section 12

Clergymen and other officials who violate laws, the public order or good morals or act against the democratic institutions of the state may, in addition to other applicable penalties, be provisionally suspended or removed from office upon the request of the Minister of Foreign Affairs. Suspension or removal from office shall be immediately carried out by the respective leadership of the religious denomination upon receiving the request from the Minister of Foreign Affairs. If a clergyman is not removed by the responsible leadership, he shall be removed by an administrative order.

Section 13

The religious denominations may collect revenues and make expenditures under budgets prepared in accordance with their statues. When necessary, the State may subsidize them.

The religious denominations must submit their budgets to the Ministry of Foreign Affairs.

The financial activities of the religious denominations shall be subject to control by the governmental financial agencies.

Section 14

671 Each religious denomination may establish, with the permission of the Minister of Foreign Affairs, secondary or higher religious schools for the training of ministers of religion.

The organization and the curriculum of the educational institutions shall be governed by a special regulation, approved by the Minister of Foreign Affairs.

The sending of young men to religious institutions abroad must be authorized by the Minister of Foreign Affairs,

Section 15

All agencies of the religious denominations shall be required to submit to the Ministry of Foreign Affairs, in advance, their messages, their circular letters and all material of public importance issued by them.

The Minister of Foreign Affairs may stop the circulation or the carrying out of all messages, circular letters and other papers and publications contrary to the laws, public order, and good morals.

Section 16

The central directive agencies of the religious denominations must register with the Ministry of Foreign Affairs and the directing organs of local subdivisions with the local People's Soviets, submitting a complete roster of their members.

Section 17

The Bulgarian language shall be used as the official

671 language in the relations between the religious denominations and the public authorities, as well as in the records of the religious denominations. In their relations with the faithful and in their services, another language may be used.

Section 18

Any references to the supreme government authority and its agencies may be made by the religious denominations in their various religious services and festivals only by using the wording approved by the Ministry of Foreign Affairs.

Section 19

The religious denominations shall inform the Ministry of Foreign Affairs of their names, symbols, and the seals which they use.

Section 20

The formation of societies with moral purposes of a religious character, as well as the publication of material for religious education, shall be subject to the general laws and administrative directives.

The education and the organization of youth shall be carried on under the care of the government and shall not be within the province of the religious denominations and their ministers of religion.

Section 21

The denominations may not establish hospitals, orphanages, and similar institutions.

The existing institutions of that kind shall pass under

●67 the control of the Ministry of Public Health or the Ministry of Labor and Social Security, and their property shall become government property. The owners of the property shall receive a fair indemnity, to be determined by a commission appointed by the Minister of Foreign Affairs, and composed of a representative of the Ministry of Finances, and a representative of the People's Soviet in whose district the property is located.

An appeal from the decisions of the commission may be taken to the regional court whose decision shall be final.

Section 22

The religious denominations may maintain relations with religious denominations, departments, organizations, or official persons abroad only with the authorization of the Ministry of Foreign Affairs.

Section 23

The religious denominations or their subdivisions (orders, congregations, missions, and the like), established abroad, may not establish subdivisions (orders, missions, congregations, and the like) within the People's Republic of Bulgaria. Such subdivisions as now exist shall be closed within a month from the date on which the present law takes effect.

All property of the subdivisions to be closed under the preceding paragraph shall become government property with the payment of a fair indemnity, which shall be determined as established in Section 21 of the present law.

Section 24

● 671 The religious denominations may recive financial assistance and gifts from abroad only with the authorization of the Minister of Foreign Affairs.

Section 25

Religious denominations which have property abroad shall be represented by the Ministry of Foreign Affairs of the People's Republic of Bulgaria in all transactions involving that property. The Ministry of Foreign Affairs shall also protect the religious interests of Bulgarian citizens abroad.

Section 26

Any preaching of hatred on religious grounds by work, print, or other means shall be punished by imprisonment and a fine up to 10,000 leva.

Section 27

Whoever by force or threat, interferes with the religious practices of citizens or recognized denominations which are not prejudical to the laws, public order, or good morals shall be punished by imprisonment for a period up to one year.

Whoever forces anyone to participate in the religious practices of a denomination shall be subject to the same punishment.

Section 28

Whoever forms political organizations on a religious

671 basis and whoever by word, print, or any other means uses the church and religion for propaganda against the public authority and its undertakings shall be punished by imprisonment unless his act is subject to a more severe punishment.

Section 29

Any violation of the present law shall be punished, in addition to any punishment under any other law, by a fine up to 10,000 leva, which shall be imposed by a decision of the Minister of Foreign Affairs. An appeal from his decision may be taken under Chapter 5, volume VI, of the Code of Criminal Procedure.

Section 30

All questions connected with the financial upkeep, as well as with the internal organization and management of the various religious denominations, insofar as they are not settled by the present law, shall be regulated in detail for each denomination by special statutes. These statutes shall be prepared by the heads of the various denominations in accordance with the laws of the Republic and shall be submitted, for approval, to the Ministry of Foreign Affairs within three months from the day on which the present law takes effect.

If the statute submitted for approval contains provisions contrary to the laws of the land, the public order or good morals, the Minister of Foreign Affairs may demand their omission. If the religious denomination fails to comply with that demand, the Minister of Foreign Affairs may refuse

671 to confirm the statute.

Section 31

Within a month from the date on which the present law takes effect, the central directive agency of each denomination must submit to the Ministry of Foreign Affairs rosters of their ministers and religious representatives; these may retain their positions if the Minister of Foreign Affairs raises no objection.

Objections may be raised against those ministers who do not fulfill the qualifications established by the present law.

Section 32

The present law repeals all legislation which contradicts it.

The carrying out of the present Ukase shall be entrusted to the Minister of Foreign Affairs.

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V. Minority Denominations

There are four minority denominations in Bulgaria: Mohammedan, Jewish, Protestant and Catholic. Each has its religious communities, which are administered by a Central Authority established in Sofia, with the exception of the Protestants who are subdivided into several groups (Methodists, Baptist, Episcopal, Etc.), each with its own Administrative Authority.

A. Mohammedan Minority

Of the minority denominations the Mohammedan has been and is the most numerous. It numbers more than 600,000

government, and King Boris, after signing the law, preferred to suspend its application for six months with the hope that events would allow him to abandon it as an unnecessary measure against public opinion. The government confined itself to the mere registration of all Jewish property, movable and immovable. However, when the German Army entered Bulgaria in March 1941, and in April, crushed and occupied Yugoslavia and Greece, anti-Jewish legislation could no longer be deferred. Since King Boris disliked to sign outright discriminatory laws, a law was passed which authorized the Council of Ministers to issue decrees designed to settle the Jewish and related questions. Another law assessed a levy of 20 percent on all property of the Jews. A third law took away from the Jews the concessional pharmacies by obliging them to liquidate their business. (In Bulgaria pharmacies are opened only with a concession from the authorities which give these concessions under strict conditions, and for strictly limited sections of the community under state control.)

Acting on the authority of the powers given him by the legislature, the Council of Ministers established a special Commissariat for Jewish Affairs, which was given extensive powers, and which was placed under the direction of one of the most embittered persons in the country, acting in close cooperation with the German Legation in Sofia. It was this Commissariat which introduced the regime of limitations for the Jews who were required to sell all apartments and houses not used as personal residences; i.e., those which were rented, as well as the stock piles of various articles which they had

exile to renunciation of the Bulgarian character of the school. With their few belongings that they managed to salvage, they sought refuge in Bulgaria.

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The Uniate movement did not expand after the establishment of the Exarchate in 1871 and the creation of a Bulgarian State in 1879. The towns of Adrianople and Kukush were devastated and almost destroyed by the Balkan wars of 1912 and 1913. Turkey and Greece soon thereafter expelled most of the Bulgarian population of these regions. The Uniates among them were dispersed throughout Bulgaria and disappeared as an organized religious community.

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Between the two world wars a powerful Catholic action was begun by Italy in the Balkans and particularly in Bulgaria. This action was carried out by a special religious organization called "Pro Oriente". It did not, however, pursue religious aims but pure Italian propaganda and there is beyond the scope of this report.

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The foreign denominations, however, have even enjoyed the greatest freedom in Bulgaria, this freedom being consecrated by the Constitution itself (see supra) and were under the supervision of the Ministry of Foreign Affairs which also took care of the ecclesiastic affairs of the Bulgarian Church. The Constitution of 1879 had created in this Ministry a bureau in charge of the denominations.

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The need for a special law for the foreign denominations was not even felt under the pre-war regime. Such a law was not

promulgated until 1949. Sections 5, 7-15, 17, 18, 20-24, 28, 30, and 31 of this law especially affect the Roman Catholic Church. 671

D. Protestant Church

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The activities of the Protestant Churches are described in more detail in Appendix B. No law was disclosed which would specifically regulate the position of the Protestant Church in Bulgaria. The activity of this church was primarily educational, that is, the Protestants opened and conducted several private schools in Bulgaria. They did not come under some special denominational churches which were treated like any other private schools. For this reason such activities are being reported in a separate appendix to this digest, which is primarily designed to give a picture of the legal status of the church.

APPENDIX A

to Chapter IV

Elections of the Exarch in Detail

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The eledtion of the Exarch was performed by a body consisting of both the representatives of the clergymen and the laymen parishioners. The mandates of some of these representatives of the clergymen and the laymen parishioners. The mandates of some of these representatives elected before expired in some dioceses but they were extended by government decree because the Diet (Sobranie, Decree having Force of Law for the Extension of the Mandates of the Lay and the Ecclesiastic Electors within each Diocese under Article 59 of the Statute of the Ex[illegible]te, Durzhaven Vestnik, No. 9, January 12, 1945). Since, [illegible]ermore, the Statute required the participation of the President and of the Vice-Presidents of the Diet which had been dissolved, the Council of Ministers passed a resolution replacing these two delegates with three representatives of the Fatherland Front coalition, because of the impossibility of holding legislative elections (Durzhaven Vestnik, No. 9, January 12, 1945).

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Needless to say, the representatives of the Fatherland Front played the most important part in the election.

The Communists had no use for an Exarch. They agreed to the election only under pressure from the other members of the coalition and under the expressed condition that the latter would, on their part, agree to the immediate introduction of

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was idyllic, in spite of a rather constant exchange of uncomplimentary remarks with the Greeks.

The first approach to the Church by the Communists was made rather gingerly and was not unfriendly. They seemed, indeed, to regard this venerable institution as a political instrument worth keeping in repair. True enough, religious instruction was banned from the public schools, and the control of marriage legislation was reserved to the State. Previously the Church not only had married aspirants to wedlock, but had maintained an elaborate system of marriage counseling and of divorce courts—courts with rules far more lenient than those recognized by either Catholic or conservative Protestant Churches in Western Europe. But the State budget continued to provide for the support of the clergy, and the prosecution of priests and prelates for alleged subversive activities was minimal.

A drastic change took place when the Communist Party assumed complete control during December, 1947, following the return of Georgi Dimitrov from Russia. The Constitution signed on the fourth day of that month dealt with religion in the customary Soviet manner: guaranteeing freedom of conscience and religion, and specifically endorsing freedom of worship; on the other hand, decreeing separation of Church and State, and prohibiting political organizations based on religious belief and political activities by the Churches. During February, 1949, statutes were decreed which outlined in detail the relationship of the Churches to the government. Control over ecclesiastical matters was lodged in the Ministry for Foreign Affairs, which could hold the recognized authorities of each Church responsible. All such authorities had to be Bulgarian citizens, and to register with the Ministry, which might insist upon the removal from office of any clergyman it deemed undesirable. These laws, which subjected the Church to the

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domination of the State, clearly implied that Orthodoxy was to have an opportunity to qualify as the "people's religion." Note, for example, the language of Section 12:

> Clergymen and other officials guilty of violating the laws, public order, or good morals, or of acting in a manner hostile to the democratic institutions of the State, may, over and above other applicable penalties, be provisionally suspended or removed from office on the request of the Minister for Foreign Affairs. Upon receipt of such a request from the Minister for Foreign Affairs, suspension or removal from office shall be effected immediately by the leadership of the respective religious denomination. If the clergyman is not removed by the responsible leadership, he shall be removed by administrative order.

We shall now see how the legislation described was put into effect.

In so far as the Orthodox Church is concerned, the story opens with the removal from office of Exarch Stephan I, who was said to be an overly ambitious prelate bent on skillfully juggling the disparate objects of Communist ideology and Christian tradition. Apparently Church and State agreed on his removal to the small town of Karlovo, the former because it deemed him too dictatorial and the latter because it no longer had any use for him. Ecclesiastical authority was lodged anew in the Holy Synod, which had already learned that the Communists took seriously ordinances abolishing religious marriage, prohibiting the teaching of religion in the schools, banning religious observances from military establishments, and subjecting the public to barrages of irreligious propaganda. Absolute dependence upon the State was associated with absolute surrender of traditional privileges.

It must be noted that the Exarch, during his tenure of office, had sounded almost every note in the scale which Dimitrov may have dreamed of as the ideal music for an ideal Church.

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a court for trial and sentence. The Law on Labor Mobilization of Idlers and Vagrants, originally enacted on April 30, 1946, and subsequently amended announced: 697 466 [671]

Section 1. All Bulgarian nationals of both sexes, between 16 and 50 years of age [45 for women], fit for work but who have taken to idling and vagrancy or who spend most of their time in saloons, coffee shops, bars, pastry shops, and the like, shall be mobilized for compulsory labor.

Section 2. The purpose of the labor mobilization shall be to make the draftees accustomed to useful work, to develop in them a love of socially useful labor, to eradicate their bad habits, and at the same time to utilize their physical energies and their intellectual endowments for the increase of the population and the welfare of the country.

Section 3. The labor of the draftees shall be used on projects of general usefulness, such as road construction, railroad tracks, canals, dams, buildings, levees, river constructions, tillage of government or public farms, work in mines, quarries, factories, workshops and the like, according to the sex and age of the draftees.

The lot of the "draftees" in such camps as those in the Dobrudja, Bulgaria's most fertile area, has been described by persons who have escaped. A typical camp is that for women near the city of Tutrakan. It is a network of primitive barracks in each of which are to be found two rows of wooden bunks, each row in three tiers. The prisoners work on a large State-owned farm. The camp director gives the assignments. For example, the prisoner may be told to dig up such and such an acreage of sugar beets, or to spade a specified amount of soil in preparation for the planting of paprika. The daily wage is 900 grams of black bread. Failure to complete the task causes the ration to be diminished. As a rule each inmate works eleven hours a day. At ten P.M. there is a roll call, after which each prisoner solemnly promises to do everything she possibly can "for the building up of the People's Republic of Bulgaria."